FOLLY Predominant;

Henley
Or
died Oct 1756

O R,

The TOWN taken in.

WITH

The palpable Deception, and frothy Orations, of Four
Public ORATORS, three of which ſuddenly ſpringing
up like Muſhrooms, muſt as ſoon decay:

TO WHICH IS ADDED,

A Diſſertation upon the Impoſſibility of curing Lunatics in *Bethlem*,
except with thoſe that would amend of themſelves under proper
Government in any other Place: And why more Cures are not
performed in other Hoſpitals.—— Alſo, (in Compliment to the
Ladies) another upon the Felicity of Matrimony. —— Likewiſe,
an humourous and diverting Raree-Show.

With the Four Orators Effigies, in Folio, sketched from the Liſe,
annexed to it.

BY

PETER BILLINGS, *M. D.*

AND

Sole Profeſſor of the Cure of Lunatics, experimentally, by a new and
gentle Method, and in the higheſt Degree of Madneſs, proceeding
from Pride or Love; Hypocondriacs, or Hyſterics, now in *London*,
or in any other Part of the World; who may be heard of at Mr.
Mark Noble's, Peruke-maker, next Door to Mr. *John Taylor*'s,
Oculiſt, in *Hatton-Garden*.

——*Nunc te melioribus offer.*—— HOR. Epiſt. Lib. I.

LONDON:
Printed for H. CARPENTER, in *Fleet-Street*. MDCCLV.
[Price One Shilling.]

FOLLY PREDOMINANT;

OR,

The TOWN taken in, &c.

A Good Orator is not only eloquent, but his Knowledge penetrates into both Men and Things; abounds with capacious Thoughts, has a quick Apprehenſion, underſtands all Arts and Sciences, and by a Volubility of Speech facetiouſly delivers himſelf upon any Subject *extempore* to an Audience; can bitterly inveigh upon an emergent Occaſion, with an Emphaſis and juſt Cadence; is a keen Satyriſt, and ſharp like a two-edged Sword; alſo a Logician, and can argue ſtrenuouſly upon the Rule, *Qui Color albus erat, nunc eſt contrarius albo*; but this is a Gift not to be acquired by Art, notwithſtanding ſo many conceited and half-learned C—xc—bs attempt it by a promiſcuous Jumble of Miſcellanies, ſome of which ſometimes being able to furniſh a Man of profound Learning with ſuch a Chain of Reaſoning as would fill a large Volume in Folio; and yet theſe inconſiderate People will pretend to adminiſter a Concatenation of Diſcourſe upon every Thing offered to them by the Public, (tho' a Fool may ask a wiſe Man a Queſtion that he cannot reſolve) with the Addition of a little Turn of Humour, and falſe Wit, odd Geſture, and cunning Sophiſtry, to amuſe, and make laugh the fain-would-be-thought Curious, and juggle Money out of their Pockets:

Thus one Fool ſhakes his Head at Another,
And lolls out his Tongue at his empty Brother. EPICTETUS.

There is no Sort of Blindneſs ſo bad as when we voluntarily ſhut our Eyes and will not ſee; it being obſtinate Stupidity, and conſummate Abſurdity; ſuch an Audience unable to digeſt a learned Oration in any of the three Sciences, that would really be of public Utility, would neither be at half the Trouble or Expence, tho' it was to preſerve a worthy honeſt Man from a Goal; nor endeavour to fortify their Minds, or burden their Memories, with any Thing valuable, or praiſe-worthy; or give one third of the Attention to edify for the Benefit of Mankind, as they do to hear ſuch empty and ridiculous Jargon, as, “Whether the Inferiors may firſt “take Notice of the Superiors, by the Ceremony of the Hat, &c.” (like Children with their Riddles) to converſe about afterwards with

Tautology and incoherent Nonſence over a Pipe and Bottle. What is this but empirical Mountebanking, or ſelling a Packet of Words for a Shilling, pretending to cure them of Simplicity, and give them a copious Underſtanding in Matters they were ignorant of, by a Medicine that upon Trial not only proves abortive, but makes them much worſe, in being more intolerable and greater F—ls than they were before? For when they are thus faſcinated by the captivating Charms of falſe Eloquence, and the Repreſentative that mounts the Roſtrum will hold up a Feather in a proper Poſition with a little Grimace, &c.

Then boldly irritate a loud Laughter,
The dull F—ls are ſure to follow after.

Thus exhibite any ſimple Thing to a public Audience, and it will be univerſally thought very humorous and witty; and the late comical Farce of the Man that was to be put into the Quart-Bottle at the little Theatre in the *Hay-Market* is a plain Demonſtration to evince the Truth of this Incongruity. Theſe Men ſtudy the Way of the World, and how to get Money; they very well know what Baubles and Toys will pleaſe Fools and Children beſt; have a String of Words, and a Method of converting them artfully to moſt Subjects beſt-pleaſing to their ſhallow Audience, with their old-faſhioned Similes of being like a Cat treading upon a hot Grid-Iron, with a Laugh, &c. But away with ſuch Whims, and may the Public for the future become wiſer, is my hearty and ſincere Wiſh. Yet if any of theſe vain Orators, by a Majority of any of their Audience, any Night be deemed lunatic; apply to Doctor *Billings*, and they, or any of them, ſhall be cured, *gratis:* And to prove the Name is not fictitious, nor the Verity of this grand Propoſition of curing Lunatics, experimentally, by a new, and gentle Method, in three Months; will corroborate the Validity with the Approbation of ſeveral eminent Phyſicians, and particularly of One in much Eſteem with the Nobility, and in great Fame, who has interceded with a great Man for Patients out of *St. Luke's Hoſpital* of Incurables, for a probationary Trial, to convince the Incredibility of the Public of its Certainty, whoſe Name or Names may be occaſionally known, if ardently deſired; alſo will endeavour to ſhew the Impoſſibility of curing Lunatics in *Bethlem*, and why more Cures are not performed in other Hoſpitals; for (notwithſtanding the great Improvement already made in Phyſic, and in all Arts and Sciences; if Gentlemen of profound Learning would continue their Endeavour to penetrate and accuratly ſearch into the Secrets and Depth of Nature, they might ſtill procure ſomething to the Public of more Value than has yet been found, and produce to the World, by Experience, that there are Matters and Things to be accompliſhed for public Utility, hitherto thought not only impropable, but morally impoſſible; Nature being a very good Friend to the Phyſician, if ſhe be not obſtructed in her Motion by wrong Judgment, and Miſapplication. That learned Naturaliſt, and honeſt old Phyſician, Doctor *Sydenham* (whoſe Method of Practice, I am not aſhamed to own, is the Baſis of Mine in the Aſſiſtance of Nature) ingeniuſly confeſſed, ‘ tho’ he was arrived at the ‘ laſt Period of Life, could not reach the End of Phyſic, nor ever ſhould. ‘ *Mecum habito et novi, quam ſit mihi curta ſupellex.* Therefore from a Principle of being ſerviceable to Mankind, and more eſpecially from that moſt charitable Motive of doing public Good, I was induced to propoſe to the World a Secret concealed from the moſt judicions Naturaliſt, and a Matter of the greateſt Importance, which is the Cure of Lunatics, by an eaſy, new, and experienced Method, in three Months. I adviſe at firſt Sight who is curable, and will accept of none but them which are.—A certain Lady, of ſix-and-forty Years of Age, upwards of nineteen Years afflicted with alternate dumb and raging Madneſs, the worſt Caſe I ever ſaw; was compleatly cured by Me, in two Months, only *July* and *Auguſt*, (the worſt Time of the Year) in 1750, without Relapſe; contrary to the Opinion of many eminent Phyſicians and Surgeons, *&c. &c.* If required, not having at preſent Convenience, I will attend Patients any where, except in *Bethlem*, or in thoſe private Houſes improperly adapted near Town; for by the cloſe Conjunction of ſuch a Number of Cells, with Lights therein, Liberty of Lunatics, and their frequent Communication with one another; together with the great Concourſe of People daily flocking in to ſee them, I think it impoſſible to cure Lunatics in *Bethlem*; becauſe the ſuperfluous Light, horrid Noiſe, and various Objects, irritate the viſive Spirits, and perverts the Mind by agitating the ſubtle Effluvia that obſtructs the Circulation of the nervous Fluid contained in the Capillaries diſperſed thro’ the Menninges of the Brain, ſo augments the Inflammation, and occaſions more Ravings and Deliriums: Therefore I impartially conceive that large, ſumptuous, and inartful public Edifice, to be much rather an Hoſpital of Incurables, than to be the leaſt ſerviceable in their Cure: And thoſe (vulgarly called) Mad-Houſes about Town, for the ſame Reaſon, cannot be of any Advantage to Lunatics. My Diſcipline, and common Evacuations muſt inevitably be known; but my nervous Medicines will remain a Secret: In fine, my Treatment will not be ſevere, but gentle. The firſt Intention of Hoſpitals undoubtedly was to be of Service to the Public, and more Cures would be performed in them, if the Doctors could be prevailed upon to variate a little with ſome Conſtitutions who have been accuſtomed to live well, or perhaps luxuriouſly; to indulge Nature more freely than in the common Method of their dietic Courſe; for their too ſevere Reſtriction, and ſo much Abſtemiouſneſs, not only retards Nature’s Efforts, and makes her a ſtubborn Adverſary; but deters ſome from entering themſelves Patients, and cauſes others to be diſcharged uncured, that afterwards are cured by inferior Practitioners, and the Uſe of a more liberal Diet; ſo inſtead of being publickly uſeful as intended, they too often encourage Venery with Harlots, and cauſes them to ſin without Controul, in Defiance of the Laws, their Poverty being no Bar to prevent it; and the Name of Proprietor ſo deafens the Ears, and blinds the Eyes of the Populace, that they can neither hear the Voice of a Phyſician without a Chariot, nor ſee a leſs external Appearance without a prejudiced Thought of his Ability, to the Ruin of Thouſands of as much Learning and Judgment; not thinking that Proſperity too often makes ſome eſtabliſhed Practitioners more indolent, depreſs their Thoughts, and cauſes them to be more dilatory in Improvement; therefore commonly Neceſſity is the Inventor, and ſhe only it is that the Public is obliged to for this new Method of curing Lunatics; for not having had the leaſt Deſire of publiſhing this important Affair, till lately, in the Public Advertiſer, it remained almoſt buried in Oblivion, like many other Caſes of Conſequence in Phyſic, that lie unregarded for a conſiderable Time, until revived by ſome eminent Phyſician in opulent Circumſtance; which amply ſhews the great Depravity of the Age, and the ſmall Diſcernment of the Generality of Mankind.—Thus the Acquiſition of Practice is inveſted by a few with moſt Friends, and that obliges others that have had a Fortune ſpent upon a liberal Education, for want of Employment to live in a deplorable Situation; and thro' the Want of not having this Matter maturely conſidered by the Legiſlature, how to anticipate the ſeveral Diſtreſſes of Gentlemen thus educated with univerſal Learning, who are out of Buſineſs; by a Proviſion to keep them from ſtarving; it is no Wonder there are ſo many Robberies committed, and Villanies acted in the Nation; ſome of which chuſing rather courageouſly to face Death, and reſolutely plunge themſelves into Eternity, than continue to live with cruel Fate, and miſerable Poverty.) Now, from this long Digreſſion I will return to the Subject firſt propoſed.

I apprehend there is no Occaſion for the laſt Muſhroom-Orator, ſimilarly ſtarting up in one Night, to diſplay his Talents, with the Diſquiſition upon the Inquiſition, as he is pleaſed to term it, nor to diſſect the Orator's Head, immediately after the Holidays, as it is publiſhed, it being here diſſected already: I think there has been Ribaldry and moſt egregious Nonſenſe enough, without inventing more to poiſon an inconſiderate Audience; if theſe Men would vie with *Cicero*, why do they not elect a laudable Topic, or make Choice of ſuch a Subject as would bear a learned Oration? Inſtead of that they meddle with, nothing but chimerical, odd, out of the way, enthuſiaſtic Words, and Queſtions to the leſſening both of themſelves, and thoſe that hear them; can they argue upon the Probability, or Improbability of the Cure of Lunatics? Or can theſe Men be put in Competition with thoſe learned Gentlemen belonging to the Pulpit, or Bar; who are able to expreſs themſeves *extempore* upon every emergent Occaſion, in the moſt correct Language, for Hours together, upon any Subject? If not, I am the more ſurprized to ſee People ſo precipitately run themſelves headlong into Ridicule, and voluntarily give theſe Deceivers their Money only to be laughed at even by theſe Impoſtors themſelves: But, ‘ Men are but Children of a larger Growth, whoſe Appetites are as apt ‘ to change as theirs, and full as craving, and full as vain too; yet the ‘ Soul ſhut up in her dark Room, viewing the World abroad, at home ‘ ſees nothing; but like a Mole in Earth, buſy and blind, works all ‘ her Folly up, and caſts it outward, to the World's open View'. *Dryden*. So, as I'm afraid of being thought too prolix, will abruptly ceaſe from the harſh Treatment of my juſt Invective, and compliment the Ladies with a due Encomium upon their Sex, and Ratiocination of a married Life.

Non nobis nati ſumus.

The omniſcient God, in Compaſſion to our Infirmities, and to comfort us in Miſery, thro' this tranſitory World, gave unto Man at his firſt Creation, a Help-mate called Woman, who, for Augmentation of Pleaſure, was made beautiful, are often endowed with a quicker Apprehenſion, have more ready Wit and good Senſe, and generally are better qualified to take the Rudiments of Learning, than moſt Men, if Nature was as much improved in them by the Advantage of Education, notwithſtanding they are deemed the weaker Sex; for in the Words of Doctor *Harris*, “ There is no Difference of Sexes in Souls; their Parts and “ natural Capacities being equal at leaſt, if not ſuperior to ours”. Their Philanthropy is more energic and prevailing, and conſequently they are the more amiable; and their long and ſmall ſpiral Fingers, with albugineous Hands, and alabaſter Arms, by ſpinning, or ſewing, do more Honour and Good to the Public, than the ſubtile Heads of moſt ſyſtematic Philoſophers, or grumbling Metaphyſicians, that paſs their Life in frivolous Murmurs; ſo deſerve the more our Admiration, Reſpect, and Gratitude. Therefore, to alleviate the many Difficulties and Diſtreſſes of inſtable Fortune, and to render this troubleſome and bitter Life more agreeable than otherwiſe it can poſſibly be, is ſtrenuouſly to embrace Matrimony. If ſo, how can we be inexorable and repugnant to the Attribute of divine Love? refractory, and perverſe to God's gracious Goodneſs; and peremptorily withſtand the Force of his Will, by an obſtinate Refuſal of nuptial Felicity, which would be the higheſt Ingratitude? But that Emanation of ætherial and ſubtile Effluvia! that noble Spirit of Love! that emblematical Ray of Divinity, ſo predominant in ſuperior Nature, cannot ſtretch the *Pia Mater* of mercenary Minds, that will not marry the moſt beautiful and deſerving without a *Smithfield* Bargain, *ſo much for ſo much*, omitting the Conſultation of Inclination and Humour; aſſuming an Air of more Careleſſneſs about ſuch an important Affair, than when they intend to get a good Breed of Horſes, or even Dogs, the beſt qualified in their Kind, with the feweſt Defects and Imperfections; for in the Propagation of their Species they regard the Money more than the Perſon, which is too often the Cauſe of Separation and Divorcement, of cuckolding each other, and, together with over-much Luxury, of begetting ſuch puny, ſickly, and effeminate Children as are frequently ſeen amongſt the Rich; whilſt real Lovers leſs indulgent enjoy a robuſt Race of luſty Boys and Girls, and live happy in connubial Love, and conjugal Society, all their Life: From which we may infer, that Matrimony properly elected is a ſovereign Remedy to compleat our Happineſs on Earth, and a great Help towards obtaining the bleſſed Fruition of bounteous Heaven, by induſtriouſly aſſiſting each other with a continual good Example, ghoſtly Counſel, and Advice.

But thoſe on whom blind Fortune has immenſely beſtowed her Favours, are ſo buoyed up with Folly (eſpecially inconſiderate Youth) as to be often riotous, and reverſe to all that's good; abounding with abſurd Ideas, Gaming, and puerile Fancies, enthuſiaſtic Whims, and kept Miſtreſſes after Marriage, ſometimes to the ſole Exhauſting of their Subſtance; prodigally reducing their tender helpleſs Progeny to the Extremity of Want, unleſs either their Ladies Jointure intervene, or her legal Thirds interpoſe to prevent it; which Inadvertency is commonly the effectual Cauſe of all their Unhappineſs, of much Anxiety and Pain, that will multiply by the Languiſhing of unprovided old Age. Thus relinquiſhing diſhonourably their ſolemn Vow, and baniſhing all Senſe of Gratitude and good Temper, by a ſupercilious and diſreſpectful Behaviour towards their injured Spouſe, ſo perverts their improved Faculties to vicious Purpoſes, as to make them more terrible than Brutes in the Deſarts of *Africa*, more tyrannical and barbarous Oppreſſors to their ſeveral poor Families, than Lions or Tygers are when ravenouſly devouring of their Prey; therefore all the droſſy Wealth of ſuch *Dives*'s is not able to purchaſe one ſingle Grain of Satisfaction in a married State; which verifies, and makes the Saying of the Schoolman applicable, *Fortuna eſt nunquam perpetua bona.* So, if either Sex have a moderate Share of mundane Commodities, it is ſufficient; there being many brave Men much retarded in all the ſuperior, liberal Arts and Sciences, Merchants, and genteel Tradeſmen, thro' the great Want of a ſmall Fortune, that otherwiſe would inevitably make excellent Huſbands, and vaſtly increaſe it, not only to the great Pleaſure of their facetious, loving Wives, but all belonging to them, that at preſent are obliged to live in Penury and Contempt, being out of Buſineſs, and having nothing to improve, nor perhaps wherewith to ſupport feeble Nature; be abundantly grateful, and publickly uſeful in their Generation; by good Actions make their Memories immortal after Death, to the Honour of their Families, Good of their Country, and Pleaſure of all that know them; the Diſcipline of their Folly, and the Præmunire of Peregrination, having experimentally taught them how to become the beſt Husbands, Parents, Maſters, or even Magiſtrates in the World; having gone through the various Scenes of Life, and often obſerved with much Regret the horrible Barbarity of ſome Men towards their Fellow-Creature under the Denomination of Slave, or Servant, or inferior in Dignity or Fortune; to be rich, and to be poor; to be full, and to be empty; to command, and to be commanded: Such Men, if decorated with good Senſe, and well conducted, are frequently poſſeſſed of ſuch Qualifications, as make them moſt delectable in Converſation, chearful and pleaſant Companions, and univerſally amiable: If they are in any Sort of Buſineſs every body will deal with them, if not out of Inclination, at leaſt from Self-Intereſt. But, *vice verſa*, if impious and audacious, are the more to be dreaded, in proportion as Travels and Society have improved their Underſtanding.

Thus female Agents in Proſperity, yet evading Misfortune, ought to conſider the Mutability of human Life, accuratly obſerve the Exigency of Matrimony, and the Jeopardy of being deceived by the faſhionable Adulation, and gaudy Appearance of fluttering Butterflies, or empty Beaus, decked with Sadlers Embroidery, and ſeeming Equipage. The Ladies would then make Choice of a mean Coat, and an empty Pocket, with ſolid Reaſon, and good Senſe; learn to prefer a Man with a good Phyſiognomy, of an auguſt Mien and Air, with a juſt Symmetry and Proportion, and every other way agreeable; to avoid all thoſe glaring Fops, Sharpers, and Fortune-Hunters, with the utmoſt Caution and Contempt; and know how to participate of all that Peace and Tranquility, innocent and glorious Extaſy, exquiſite and raviſhing Delight, no where to be found but in Marriage, the Conſummation of all worldly Pleaſure; without which all Voluptuouſneſs is flat and inſipid, (eſpecially with her who has long poſſeſſed the illuſtrious Diadem of Virtue, now glittering with all thoſe precious Stones and rich Jewels of ſmiling Fortune) it being productive of every true Comfort, and calculated for every Satisfaction, if People are not wanting unto themſelves in making a right Uſe of it: So, to corroborate this grave and unfaſhionable Diſcourſe, which ſeems a Paradox unto ſome embaraſſed Widowers and Widows, old Batchelors, and ſtale Virgins, and all them whoſe Judgments are warped by libertine Principles, I will annex the Approbation of a learned Divine, and omit the many excellent and ſuperlative Encomiums of *Milton*, in his fourth, eighth, ninth, and twelfth Books of PARADICE LOST;

O Marriage! happieſt, eaſieſt, ſafeſt State!
Let Debauchees and Drunkards ſcorn thy Rites,
Who in their nauſeous Draughts and Luſts, prophane
Both thee, and Heav'n by whom thou waſt ordain'd;
How can the Savage call it Loſs of Freedom,
Thus to converſe with, thus to gaze at

A faithful, beauteous Friend.
Bluſh not, my fair One, that thy Love applauds thee;
Nor be it painful to my wedded Wife,
That my full Heart o'erflows, in ſpight of thee.
Thus thro' a World of Calumny and Fraud
We paſs, both unreproach'd, both undeceiv'd;
Whilſt in each other's Intereſt and Happineſs
We without Art all Faculties employ,
And all our Senſes without Guilt enjoy.

The RAREE-SHOW.

THERE is lately arrived from *France*, in the Ship *Prattle*, *Obadiah Word* Maſter, a moſt curious and ſurprizing Monſter with four Heads, and four Tongues, called Flattery, Envy, Scurrility, and Nonſenſe; four Noſes, eight Eyes, and eight Ears; an erect human Body, with eight Arms, and eight Legs; can ſpeak a little *French*, and talk *Engliſh* admirably well, with four different Voices, but are perpetually wrangling and jangling about whoſe Senſes are nobleſt, and Theme moſt pleaſing; the Diſcord it makes is ſoftened by a melodious Song over a Bottle; is a great Epicure at other People's Coſt, lives voluptuouſly, and promotes Indolence; occaſionally will preach a Sermon upon the Neceſſity of it, with a reverend Countenance, or the theatrical Geſticulation of an Actor, with a diſtorted Face of a Foot long; this ſtrange Creature, of uncommon Magnitude, is to be ſeen every *Monday*, at Mr. *H—n—y*'s Oratory, near *Lincoln's-Inn-Fields*; every *Tueſday*, at Mr. *M—k—n*'s Great Room, in *Hart-Street*, *Covent-Garden*; every *Wedneſday*, at Mr. *F—te*'s Little Theatre in the *Hay-Market*; and every *Thurſday*, at Mr. *S—ph—ns*'s Little Theatre aforeſaid; each Evening preciſely at Six o'Clock, at ſo ſmall a Price as one Shilling.

ERRATUM. Pa. 3. l. 40. *for* dietic *read* dieletic.

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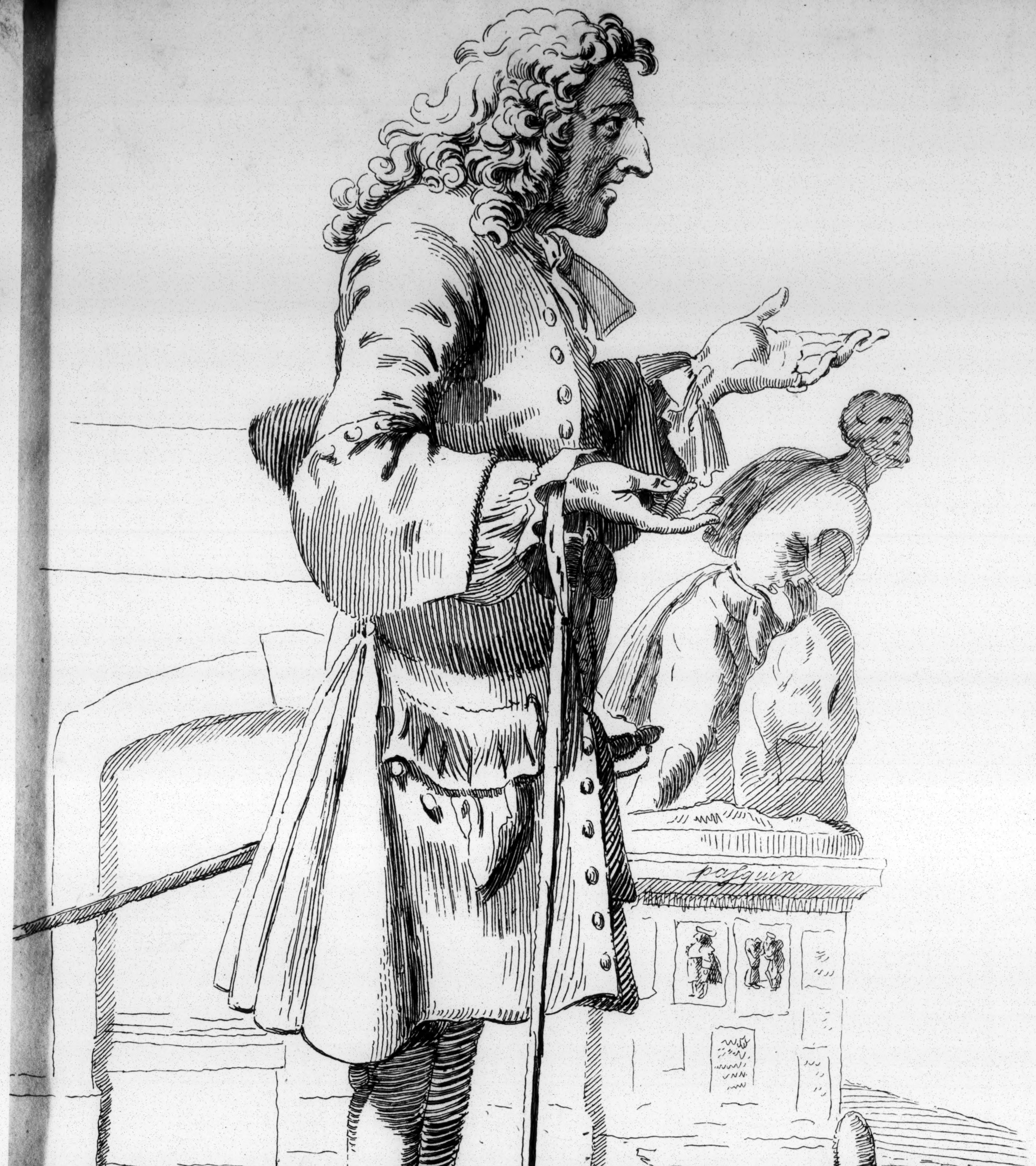

The Revd. Mr. H-n-y Orator, grown lean

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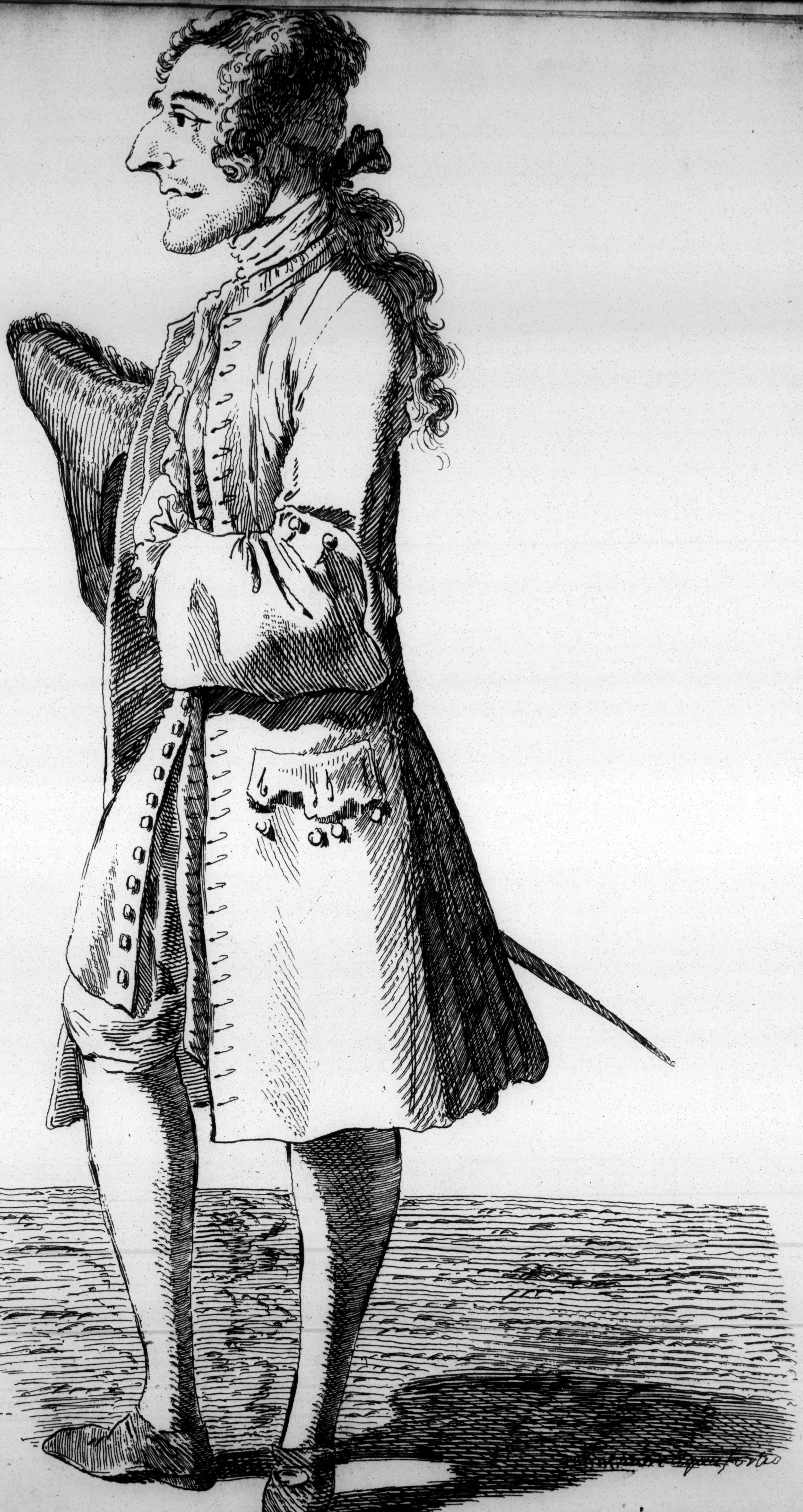
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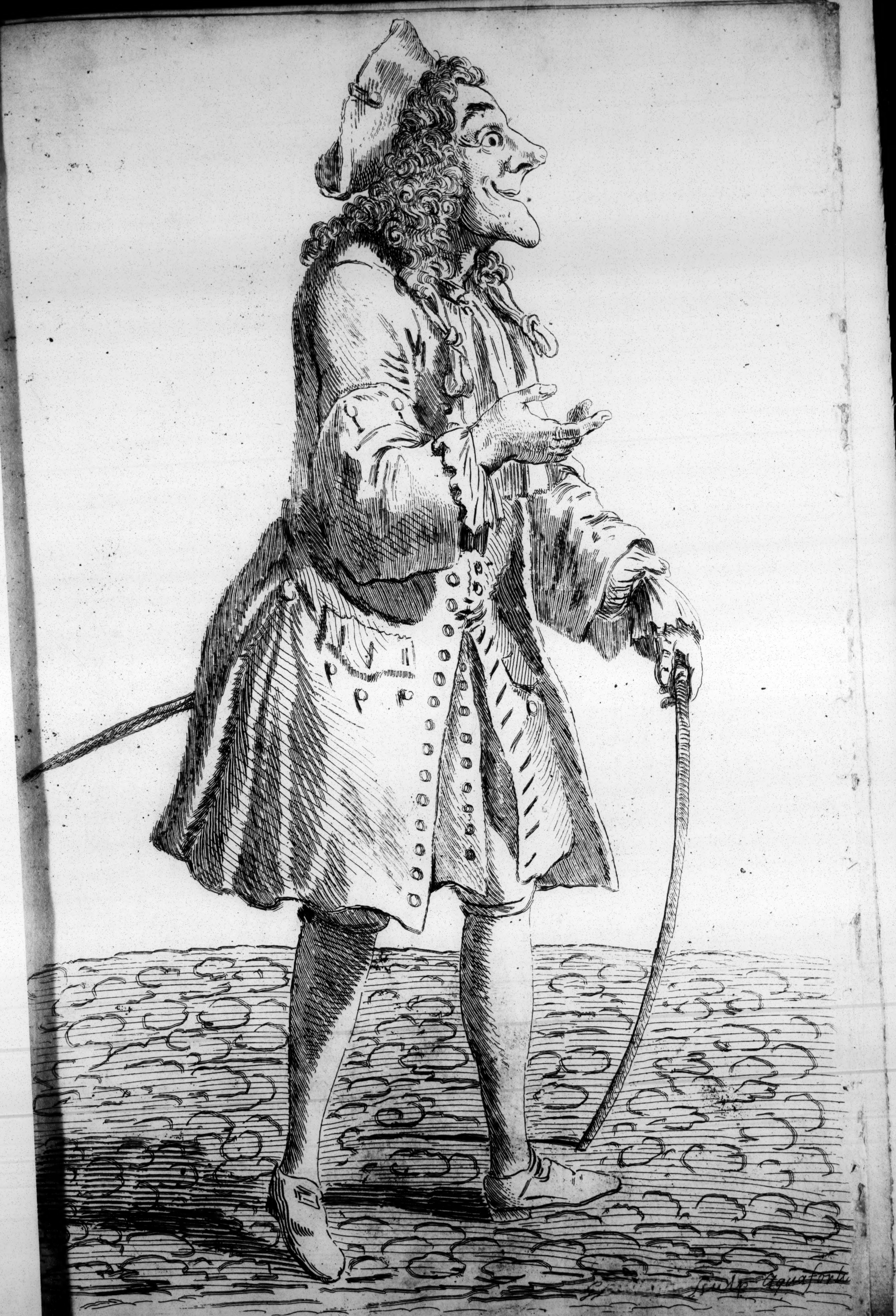
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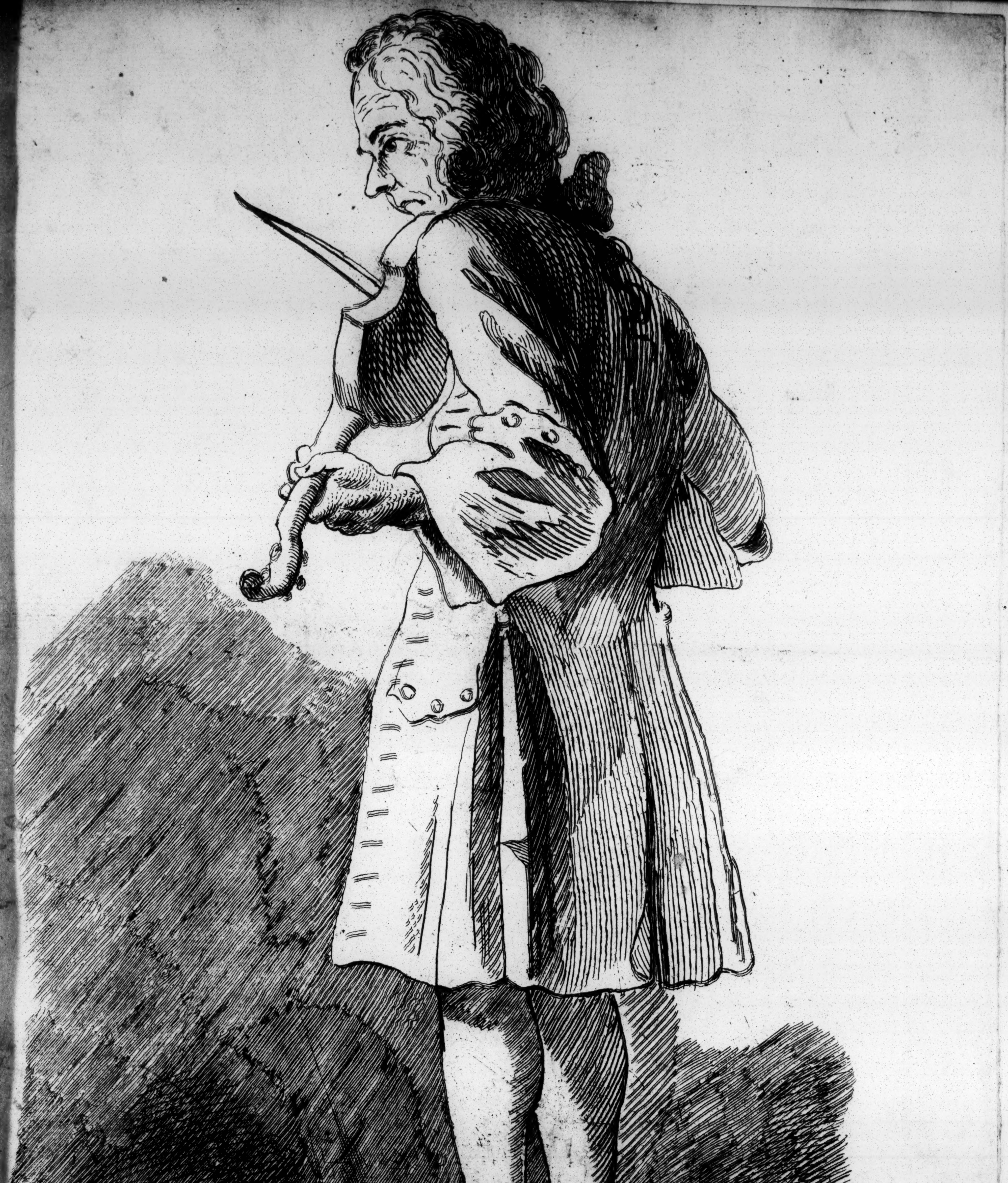

Mr St–p–ns. Orator.

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